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*Die Grundlagen der Schleiermacher'schen Theologie: eine kritische Untersuchung.* Von Ernst Heinemann. (Berlin: Hermann Walther, 1900; pp. 48; M. 1.20.) The author of this little work attempts not so much a discussion of the religious and metaphysical presuppositions of Schleiermacher's *Glaubenslehre* as a negative criticism of his principal theological conceptions, especially of God, religion, Christ, and sin. In his view, to represent God as the "whence" of our feeling of absolute dependence, as Schleiermacher does, is to attempt to supply a positive need by a mere question, and it is absurd to try to discover in this "whence" the qualities of holiness, wisdom, etc. The religious experience presupposes the possession of the very conceptions it is made to create. The "two-natures" personality of Christ (though the author avoids giving his own conception of God) is a hopelessly self-contradictory hypothesis which Schleiermacher imported from traditional orthodoxy. The adoption of the orthodox world-view is fatal to his system. The author has given us a clever but not profound criticism of a system as vulnerable as it is wonderfully suggestive.—GEORGE CROSS.

*Zur Lehre von der Gottheit Jesu Christi.* Von K. Konrad Grass, Oberlehrer an der deutschen Hauptschule zu St. Petri in St. Petersburg. (Gütersloh: Bertelsmann, 1900; pp. 208; M. 4.) This book, more restricted in theme than title, investigates under three "views" the significance of Christ's deity in his redemptive sufferings. Meeting with no material in Holy Scripture or the apostolic fathers, it passes to the "Eastern View," that of the Greek and earlier Latin theologians and of Luther. Here it finds Christ's deity explained as a potency into whose deadly domain Satan, by *sancta ars*, was lured through an incarnation, presenting to its deluded victim in its "likeness of sinful flesh" and its absconding "Word" what was called respectively the *δέλεαρ* and *ἄγκιστρον*, the *esca* and *muscipula*, or the "mud" and ambushed ichneumon, foe of Luther's "Wallfish." Under the "Western View," that of the later Latin and generally of the Reformed theologians, it finds, in accordance with the then prevalent "Anselmisch-Thomistische" (commercial) theory of the atonement, Christ's deity regarded as giving "worth" to his sufferings.

According to the "Third View" (the author's), deity enabled Christ so to bear apartness from God, the essence of sin, and its penalty as to reestablish for himself and us the broken association.

This treatise is principally valuable as an annotated compendium